

Powell (B)

Libertinism Dissected,

A N D

A CALL TO THE UNCONVERTED;

O R, T H E

Devout Christian's Companion.

CONSISTING OF

PRACTICAL DISCOURSES

Upon the most fundamental Principles of the
CHRISTIAN RELIGION.

Designed for the Promotion of Family Piety, in
order to a truly Religious Life.

Collected from the Writings of the most EMINENT
DIVINES of the CHURCH of ENGLAND.

By B. P. a Layman of that Church.

*And if the Righteous scarcely be saved, where shall the
Ungodly and Sinners appear? 1 Pet. iv. 18.*

C H E S T E R :

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Libertine's Dictionary

AND

A COMPLETE AND UNBROKEN

DICTIONARY OF THE
LIBERTINE'S COMPANION

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To my worthy and obliging FRIENDS,

The INHABITANTS of CHESTER,

And elsewhere,

**Who have been so kind to favour me with
their SUBSCRIPTIONS.**

Gentlemen, and Fellow Citizens,

THE original design of the following
Treatise was intended for the lower
class of Libertines, in order, with God's
Blessing, to make myself and bad men good,
and good men better; and as for the higher
class they have greater helps, if they make
proper use of them, "for he that knoweth

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“ the will of God, and doth not do it, shall
 “ be beat with many stripes;” and as our
 Blessed Saviour saith, “ he came not to call
 “ the Righteous, but Sinners to repentance;”
 for as he hath promised to hear the petitions of
 them that ask in his Son’s name, and as the
 wise son of Syriac justly saith, “ My son, give
 “ me thy heart.” And though this small ma-
 nual be, I know, but a mean piece, yet, with
 the blessing of my dear Redeemer, I trust
 they that read without predigest, may receive
 some benefit by it. But then they must say
 as the collect saith on the first Sunday in Ad-
 vent, “ Almighty God, give us grace that we
 “ may cast away the works of darkness, and
 “ put upon us the armour of light, and when
 “ he shall come again the last day in his glo-
 “ rious majesty to judge both the quick and
 “ dead, we may rise to the life immortal,
 “ through him who liveth and reigneth with
 “ thee and the Holy Ghost, now and ever.
 “ Amen.”

It is said in Scripture that Christ Jesus died
 for all men, and I believe some men imagine
 so as well as myself, but this must not be taken
 strictly, but conditionally, as other scriptures.
 The wicked reprobate cannot enjoy that pri-
 vilege, for without dying a true penitent he
 cannot be saved: without holiness, no man
 shall see the Lord. But some men think, if
 they read good books, go to church, receive
 the

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the blessed sacrament, and live a good moral life, they shall surely be saved, but this is but external holiness, which will never save them; it is sincerity accompanied with charity, that have the promise of the good things of this life, and of the life to come, for charity hideth a multitude of sins; for the obedient long life is promised, but the wicked shall not live out half his days.

I rest, Brethren,

Your most obedient,

Humble Servant,

B. POWELL.

THE
P R E F A C E
TO THE
R E A D E R.

THE reason of publishing this small Treatise is, to encourage us to stand upon our guard, in order, by God's assistance, to live a good life, and, for brevity's sake, I made it so; and having time and opportunity, I employed my spare hours in collecting this small book, and what I thought might contribute towards the perfecting my design, and I could heartily wish were in the hands of all our libertines; nor may such an account as I now purpose to myself to give in this small tract, be altogether useless to some of a better stamp, who, wanting time and opportunity of reading the Holy Scriptures thoroughly as they ought, and inwardly digesting them; such, I say, may not be unwilling to see that faithfully put together under one short and general view, which otherwise required some time and labour to have searched out; and I have always thought since I considered and understood what Libertinism was, that the knowing of it would be a sufficient dissuasive from it

it to those that regard God and their souls. This persuasion, together with compassion for those that are seduced, and a desire to secure those that are in danger, engaged me in this present undertaking, wherein I have discovered what dangerous paths they walk in, and how pernicious and inconsistent with the way to salvation, declared in the scripture as absolutely opposite to the rules and spirit of the Gospel; and therefore such I say as hath ever so little tenderness of his own salvation, but must conceive an horror at such I call a poisonous morality, more corrupt than that of Pagans themselves, and which permits them to do what Pagans, Jews and Mahometans would have been ashamed of; and yet they call themselves Christians, because the Gospel Light is risen upon them; notwithstanding which they go on in the most palpable darkness that ever came out of the bottomless pit, such I say as overthrows the essential point of christianity, religion, and the maxims that are most important and of greatest necessity.

In order to the salvation of man, it is, indeed, an opinion of carnal men, who remain under Satan and his dominion, as all men do by nature, that when sin is committed, done and past, they shall never be called to account for the same; for they say Christ died for them, and he never created man to damn him, and so they rest themselves contented upon negative holiness; but, alas, no length of time can wear sin away, if it be not taken away by true and unfeigned repentance: and therefore we see that timely and sincere repentance is a special means prescribed and appointed by God for the recovery of the worst of sinners out of this deplorable bondage; so that without the belief and practice of it no sinner can possibly be saved, nor have any hope of it, but such as are deluded. Consider, then, these things all ye that forget God; perhaps this small treatise may

may by some be thought sharp and vehement, I suffered it to be what the subject would have it, and as I found it penned down in holy writ, and therefore thought myself obliged neither to add or diminish, and so put them down according as I found them, with rewards to the good and virtuous, as well as punishments to the bad and unregenerate.

In order to encourage us to live a religious life, and to draw, if possible, such libertines out of the kingdom of Satan, and to bring them to the Living God, I hope I have found a salve for every sore. O that we would be wise to think on these things, and then I hope the like of this may help us forward to this necessary duty of repentance. O give me the comfort of thy help again, and establish me with thy free spirit; then shall I teach thy ways to the wicked, and sinners shall be converted unto thee, Psal. li. 12 and 13. Who will rise up with me against the wicked, or who will take my part against the evil doers, Psal. xciv. 15. Not that I exposed this to the view of the world, for vain glory or for any good conceit or opinion of myself, as he knoweth that knoweth all things, but chiefly for the honour of God, that if it please the Lord to give a blessing to it, sinners, even such as sit in darkness and in the shadow of death, might be moved to repentance, I have then my desire, and I doubt not but will be hereby manifest to all such as have a mind to see, and are not wilfully resolved to lose the way to salvation, and their souls together, by shutting up their eyes against so plain a discovery of so great a danger; and if this helps us to repentance, I heartily desire all sincere christians, laity as well as clergy, to stand by me, and assist me in defending the cause of God and his religion, also, by their prayers and their lives, shaming and confounding our common Libertines

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by

by the first and the last, and drawing down the divine blessing upon me and themselves by all three.

Thus far I hope all is well : the foundation of the work is laid, which I have begun with a pious design, and undertaken, partly out of the love and duty I owe the great God, and also all mankind ; and therefore they are not laid in mouldring mortar, nor raised with fading stone, but strong at heaven's expence, and firm as God's own art and skill can make them, such as he himself speaks of in the Gospel, Matth. vii. 25. which neither boisterous winds can shake, nor deluges overturn, nor washing rains throw down ; for since the hand as it were of the sacred volumes has ordered the work and the cement of the holy scriptures, as joined it, 'tis of necessity, that through the assistance of our Lord Jesus Christ, this should be as lasting as the firm materials which compose the building ; and therefore it gains this strength from its originals, and can never be pulled down so long as they are safe ; for as in earthly buildings none can throw down the walls unless he moves the stones and mortar, so none can stir the building I have raised, unless he first destroys that of which it is made and perfected, which being not to be weakened by any means whatever, I may very well presume upon the stability of the building, since its bottom is laid on immortal supporters : and as it has been my endeavour on the one hand not to flatter sinners, so on the other I have been careful not to fill the minds of any with unnecessary fears and scruples with respect to their duty, which ought to be the practice of their whole lives ; and likewise I have spared no pains to render this little manual as generally useful as can be expected in a book of this kind ; yet as the best performances have their imperfections, so this to be sure is not without some great ones : however, I hope there are none so material,

P R E F A C E.

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terial, but what a christian may overlook for the sake of that God, which is intended by it ; and, as I said before, this being collected from the Old and New Testament, which being the word of God, so excellent, it therefore may reasonably be expected, that the whole will be the more acceptable on that account. And now let us give the praise to him from whom all good cometh, who worketh in us the will and the deed, to whom be praise and honour, for ever and ever. AMEN.

A
L I S T
O F T H E
A U T H O R S

Made use of in the following
Treatise, viz.

Archbishop Tillotson.
Archbishop Tennison.
Archbishop Sharpe.
Archbishop King, of Dublin.
Bishop Beveridge.
Bishop Stillingfleet.
Bishop Wilkins.
Bishop Sanderson.
Bishop Taylor.
Bishop Dawes.
Bishop Patrick.
Bishop Moore.
Bishop Blackhall.
Bishop Bramhall.

Dr.

Dr. Sherlock.
 Dr. Goodman.
 Dr. Payne.
 Dr. Francis Atterbury.
 Dr. Hornock.
 Dr. Calamy.
 Dr. Lucas.
 Dr. Wake,
 Dr. Scott.
 Dr. Stanhope.
 Dr. Hammond.
 Dr. Trapp.
 Mr. Norris.
 Sir Matthew Hale.
 Mr. Nelson.
 Mr. Thomas Boston.
 Rev. Mr. Warren.
 Rev. Mr. Asheton.
 Sir Edwyn Sandys, Kt.
 Dr. Clagget.
 Eiken Basilicon.
 The pious and most learned Salvian.
 Rev. Mr. William Burkitt, M. A.

Libertinism Dissected, &c.

P A R T I.

THIS little book contains instructions how to live a good life, both for old and young: also are added, rewards for the good, and punishments for the bad, taken out of holy writ, collected from the Old and New Testament, to encourage us in well doing, in order to hold out to the end, and then to receive a crown of glory, which is promised and prepared for all such, from the beginning of the world.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Micha. vi. 8.

Quest. What reward shall they have, who doth these things?

Answ. They shall inherit eternal life, through Christ, for without holiness no man shall see the Lord.

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For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.

Then blessed are they which do hunger and thirst after righteousness, for they shall be filled : blessed are the merciful, for they shall obtain mercy : blessed are the pure in heart, for they shall see God : blessed are the peace-makers, for they shall be called the children of God.

Rejoice then, and be exceeding glad, for great is your reward in heaven.

Therefore, my son, forget not my law, but let thine heart keep my commandments, for length of days and long life, and peace shall they add to thee.

Let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thine heart, so shall thou find favour and good understanding in the sight of God and man.

Trust in the Lord with all thine heart, and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes ; fear the Lord, and depart from evil.

Then happy is the man that getteth understanding, and serveth the Lord, for in doing it is pleasantness, and all his paths are peace ; for wisdom is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.

Then how good it is to trust and serve the Living Lord, the God of Shadrach, Meshech, and Abednego ; and how strong their faith was, that their God would save them, in whom they trusted, and so they refused to worship the false Gods, neither would they worship the golden image which Nebuchadnezzar had set up ; and so, according to their faith, they were delivered from the burning fiery furnace, nor was an hair of their head singed ; they feared
not

not them which strove to kill the body, but were not able to kill the soul, but they rather feared him which was able to destroy both body and soul in hell.

Then rejoice in the Lord alway ; and again I say rejoice ; pray press toward the mark for the prize of the high calling of God in Christ Jesus, and set your affections on things above, not on things on the earth.

Then woe to him that increaseth that which is not his, for what shall it profit a man, if he should gain the whole world, and lose his own soul ?

For the day of the Lord is great and terrible, and who can abide it ?

Then lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal ; for where your treasure is, there will your heart be also : but seek ye first the kingdom of God and his Righteousness, and all these things shall be added unto you.

Therefore be not weary in well doing, for the eyes of the Lord are over the righteous, and his ears are open unto their prayers ; but the face of the Lord is against them that do evil, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

Wherefore comfort one another with these words, and to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of

of the Lord, and from the glory of his power; for when the chief shepherd shall appear, the good shall receive a crown of glory that fadeth not away, for every man will be judged according to his works; for it is appointed unto men, once to die, but after this the judgment.

But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death; and whosoever is not found written in the book of life will be cast into the fire.

Now who is wise and he shall understand these things, prudent, and he shall know them, for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.

Then strive to enter in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat, because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

For not unto every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, for I am not come to call the righteous, but sinners to repentance.

For the time is come, that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them, that obey not the gospel of God?

And if the Righteous scarce'y be saved, where shall the ungodly and the sinner appear?

And therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets.

Then woe to them that call evil good, and good evil; that put darkness for light, and light for darkness;

ness; and put bitter for sweet, and sweet for bitter: and although favour be shewed to these wicked, yet will they not learn righteousness in the land of uprightness, and they will still deal unjustly, and will not behold the majesty of the Lord.

Therefore he that made them will not have mercy on them, and he that formed them will shew them no favour; for the wicked shall be turned into hell, and all the people that forget God.

For at the end of the world the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth.

But if the wicked will forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, he will have mercy upon him, and to our God, for he will abundantly pardon him.

Then come unto me all that travail, and are heavy laden, and I will refresh you; for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord; honourable, and shall honour me, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shall thou delight thyself in the Lord, and he will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it; and thus saith the Lord, Stand ye in the ways, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls; but they said, we will not walk therein.

But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well with you, for

mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes.

Therefore with the wicked there is no fear of God before their eyes, for the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt: there is no peace, saith my God to the wicked; then will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other Gods, whom ye know not; therefore is the anger of the Lord kindled against this people, and he will execute great vengeance upon them, with furious rebukes, and they shall know that he is the Lord, when he shall lay his vengeance upon them; and then shall the wicked cry unto the Lord, but he will not hear them, he will even hide his face from them at the time that they have behaved themselves ill in their doings.

Though the Lord is slow to anger, yet he is great in power, and will not at all acquit the wicked, for the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

Who then can stand before his indignation, and who can abide in the fierceness of his anger?

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die: for I have no pleasure in the death of him that dieth, saith the Lord God.

Wherefore turn yourselves and live ye; but ye have said it is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts?

But I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers and false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger

ger from his rights. And fear not me, saith the Lord of Hosts; but if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned in his trespass that he hath trespassed, and in his sin that he hath sinned; in them shall he die.

Yet ye say the way of the Lord is not equal.

Hear now, O House of Israel. Is not my way, are not your ways unequal?

For God is not a man that he should lie, neither the Son of Man that he should repent.

Hath he said, and shall he not do it; or hath he spoken, and shall he not make it good, immutable, without variableness or shadow of turning, the same yesterday, to-day, and for ever.

When a righteous man turneth away from his righteousness, and committeth iniquity and dieth in them, for his iniquity that he hath done, shall he die.

Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

O that my ways were made so direct, that I might keep thy statutes.

It.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

And then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

And know ye not, that the unrighteous shall not inherit the kingdom of God?

Then be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminates, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto the judgment of the great day.

Quest. But are they not judged, and punished already?

Answ. Yes, no doubt; but the full wrath of God will not be poured out upon them till the day of judgment. If they are now as full of sin as they can be, 'tis certain they are not so full of misery and torment as they shall be; and though the angels were originally created in an holy state, yet are they not in an immutable state; the freedom of their own wills was the cause of their sin, and their sin the cause of their misery; that for sin they were cast down to hell, where their misery is much, but they expect more.

Then if we do these things that are but men, how can we expect greater salvation than they?

O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.

Wherefore then doth a living man complain, a man for the punishment of his sins?

And therefore he will execute judgment upon all that are ungodly, for their ungodly deeds which they have ungodly committed; for we must all appear before the judgment seat of Christ, that every one may

may receive the things done in his body, according to that he hath done, whether it be good or bad; but he that doth the will of God abideth for ever.

For thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for the heart is deceitful above all things, and desperately wicked. Who can know it?

Therefore shall every good man sing of thy praise, without ceasing.

O my God, I will give thanks unto thee for ever.

Though great are the troubles of the righteous, yet the Lord delivereth him out of all.

It is good then for a man that he bear the yoke in his youth, for the Lord will not cast off for ever.

But though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men.

Then who is he that saith, and it cometh to pass, when the Lord commandeth it not, for out of the Most High proceedeth not evil and good.

Then let us search and try our ways, and turn again to the Lord; and let us lift up our heart with our hands unto God in the heavens; for we have transgressed and have rebelled; thou hast not pardoned, yet thou drewest near; in the day that I called upon thee, thou saidst, Fear not.

O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

O Lord, thou hast seen my wrong, judge thou my cause.

The Lord is a good strong hold in the day of trouble, and he knoweth them that trust in him.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen.

For

For the things which are seen are temporal, but the things which are not seen are eternal.

For we know that if our earthly tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Then tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Heaviness may endure for a night, but joy cometh in the morning.

Then blessed is the man that trusteth in the Lord, and whose hope the Lord is.

The Lord is my portion, saith my soul, therefore will I hope in him; for the Lord is good unto them that wait for him, to the soul that seeketh him.

Delight thou in the Lord, and he shall give thee thy heart's desire.

I will put my trust in God, and will not fear what man can do unto me.

Then seek ye after God, and your soul shall live; for who have we in heaven but thee? And there is none upon earth that I desire in comparison of thee.

O see that such as are in need and necessity have right:

O God, teach us to number our days, that we may apply our hearts unto wisdom.

In the multitude of the sorrows had in my heart, thy comforts have refreshed my soul. I will take no wicked thing in hand. I hate the sins of unfaithfulness. There shall no such cleave unto me. Mine eyes look upon such as are faithful in the land, that they may dwell with me. Therefore, there shall no deceitful person dwell in my house.

Who is wise will ponder these things, and they shall understand the loving-kindness of the Lord.

For the fear of the Lord is the beginning of wisdom; and he that feareth him shall never be moved; for the Lord will increase you more and more, you
and

and your children; for the righteous shall be had in everlasting remembrance: for he will bless them that fear him, both small and great. But upon the ungodly, he shall rain snares, fire and brimstone, storm and tempest; this shall be their portion to drink.

Trust ye then in the Lord for ever; for in the Lord Jehovah is everlasting strength.

The way of the just is uprightness. Thou most upright dost weigh the path of the just.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Then seek ye the Lord while he may be found, call upon him while he is near.

The Lord hath chastened and corrected me, but he hath not given me over unto death.

My soul then despise not the chastening of the Lord, neither be wary of his correction: for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth: for before I was troubled, I went wrong; therefore it is good for me that I have been in trouble, that I may learn thy statutes.

But if the Lord is on my side, I will not fear what man can do unto me: for it is better to trust in the Lord, than to put any confidence in princes.

Therefore, O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

For I have had as great delight in the way of thy testimonies, as in all manner of riches.

And still, O Lord, incline my heart unto thy testimonies, and not covetousness, and that will be my comfort in my trouble; for if my delight had not been in thy law, I should have perished in my trouble. Through thy commandments I get understanding: therefore I hate all evil ways.

Though the ungodly have laid a snare for me, yet I swerved not from thy commandments, for they are

the very joy of my heart : I hate them that imagine evil things ; but thy law do I love.

Away then from me ye wicked, I will keep the commandments of my God.

O grant me understanding, that I may know thy testimonies, and that all false ways I may utterly abhor.

O deliver me from the wrongful dealings of men, and so I shall keep thy commandments.

Trouble and heaviness have taken hold upon me, yet is my delight in thy commandments ; for in thy word is my trust : for every thing shall work together for good to those that love God.

O then consider mine adversity, avenge thou my cause, and deliver me.

Great is the peace they have who love thy law ; for when I was in trouble I called upon the Lord, and he heard me.

They that sow in tears shall reap in joy, and he that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy : for when I called upon thee thou heardest me, and enduedst my soul with much strength : and though I walk in the midst of trouble, yet shalt thou refresh me.

Deliver me, O Lord, from the evil man, and preserve me from the wicked man.

O let not the ungodly have his desire, O Lord, let not his mischievous imaginations prosper.

Set a watch, O Lord, before my mouth, and keep the door of my lips.

O let not my heart be inclined to any evil thing, for in thee is my trust.

O Lord keep me from the snare that they have laid for me, and from the traps of the wicked doers, and let me ever escape them.

O Lord teach me to do the things that please thee, for thou art my God ; and for thy righteousness sake

fake bring my soul out of trouble; for it is thee in whom I trust. Then blessed are the people who have the Lord for their God.

Therefore I will magnify thee, O God my king, and I will praise thy name for ever and ever.

For the Lord is righteous in all his ways, and holy in all his works, and he will fulfill the desire of them that fear him: he also will hear their cry, and will help them; for the Lord preserveth all them that love him, but scattereth abroad all the ungodly. He also helpeth them to right that suffer wrong.

The right hand of the Lord bringeth mighty things to pass; for he hath said, a new heart also will I give you, and a new spirit I will put within you; and I will take away the stony heart out of your flesh, and I will pour my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them, and ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God: for many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand: for will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body, for the sin of my soul?

Therefore, let us live soberly, righteously and godly in this present world: for he that liveth by faith looks for a city which hath foundations, whose builder and maker is God.

And who is wise and they shall understand these things, prudent and he shall know them?

For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.

But they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

But many of them that sleep in the dust of the earth shall awake, for a voice shall call and say, Awake ye that sleep in the dust, and come to judgment, some to everlasting life, and some to shame and everlasting contempt.

Then behold, now is the accepted time: behold, now is the day of salvation, wherein, if we unfeignedly seek the Lord, and turn to him by true repentance, we shall be sure to be accepted, pardoned and saved.

For behold, now is the accepted time, for with us there is such a season of time, and day of salvation, and that is the present time. And first, in respect of the fallen angels, who never had such a season of time allotted them. Alas! they committed but one sin against God, and that but only in thought, and yet, for that one sin they were thrust out of heaven; they being once fallen had never a day of salvation offered them; they had never one moment of time allotted them.

Therefore, then cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O House of Israel?

For if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

For I have no pleasure in the death of him that dieth, saith the Lord God.

Wherefore, turn yourselves and live ye, turn thou to thy God, keep mercy and judgment, and wait on thy God continually, and God shall wipe away all tears from thine eyes.

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And when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another; and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on the right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

And these shall go away into everlasting punishment, but the Righteous into life eternal.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

And although the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ: and then I may say with St. Paul, If I keep all these statutes, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto them also that love his appearing.

Then happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God.

Therefore go thy way, eat thy bread with a merry heart, for God now accepteth thy works.

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O most glorious and ever blessed Lord God, in
whose presence is fullness of joy, and at whose right
hand there are pleasures for evermore. And now to
the only wise God our Saviour be glory and majesty,
and dominion and power, both now and ever.

Amen.

Libertinism Dissected.

PART II.

Libertine's Difficult

PART II

The first of the two parts of the work is a history of the French Revolution, from its origin to its fall. The second part is a history of the French Republic, from its establishment to its fall. The work is written in a clear and concise style, and is well illustrated with numerous vignettes. It is a valuable work for all who are interested in the history of France.

Libertinism Dissected, &c.

P A R T II.

I HAVE collected this small Treatise, and I prove what I assert out of the Old and New Testament, by texts of scripture, which I alledge much to my purpose, and which comes up very well to the subject in hand; and you may be convinced that my main end is to cry down and declaim against the manners and immoralities of this age, which I do with all possible strength that God hath given me, describing the common irregularities and the terrible corrupt manners of the people, and the astonishing uncleanness of the theatres and play-houses, Ellis Dupin, Cent. 5.

This last part I collected out of the writings of that most eloquent, learned and pious Salvian, bishop of Marseille, who lived in the 5th century. He says, plays are the deluders of our hopes, cheats of life, and the repast of the devil; for there the salvation of christian people is destroyed, and the majesty of God
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prophaned ; nay, all the devils in hell, adds this author, are in every one of the places dedicated to their worship. He saith the theatres have in them the repast of the devil : they are an abuse to God ; and that spectators are culpable alike, as those who see them do approve and see them willingly. What doth Christians profess in their baptism ? They vow to renounce the devil : his pomps and shews, even according to our own profession, are the works of the devil, and they that go there are tempted by him.

The great and renowned Bishop Tillotson in particular speaks very warmly upon this subject, when he says, Some parents are such monsters, I had almost said devils, as not to know how to give good things to their children. Instead of bringing them to God's church, they bring them to the devil's chappels, to play-houses and places of debauchery, those schools and nurseries of lewdness and vice. Read his Sermon on Education of children, p. 153. If the reader will peruse this small book without pre-diges, he may reap that benefit by it which was designed him, and peruse the following treatise with that care, temper and application of mind, as subjects of this nature ought to be.

I shall, by way of introduction, endeavour to raise his thoughts and faculties, that they may bear some proportion to the subject. Here he must not expect, what is the present shame and burthen of the press, to meet with any light and frothy discourses, or empty, vain and useless speculations, but the fundamental pillar of religion, supported by grave, solid, and irrefragable arguments ; and if the Reader hath nothing to please but a wild fancy and roving appetite ; if nothing can gratify him but lewd jests and unsavory ribaldry, he will be here mightily out of his way ; but if he knows how to relish clear and convincing reasons ; if he can be affected with the noble

noble truths of religion; in short, if he brings his judgment and conscience along with him, the author will never lose his pains, nor the reader his profit, for

I. The subject matter of the following book is always seasonable, fit for all times and all persons; that God governs the world, superintends all the affairs of it, that they are not ordered and managed by blind chance, fatal necessity or the will of man, but by an all-wise and omnipotent governor, who sits at the helm, guides and directs the whole universe, and all the parts and branches of it. In a word, that God is Judge himself, Judge here as well as hereafter, and exerciseth a sovereign and judicial power in the whole administration of this world.

This, I say, is a doctrine not calculated for times and seasons, for an age or peculiar people, but is adopted to the whole world, necessary for all times, persons, nations and languages, 'tis the foundation of all mens prayers, the first reason of all that worship and homage, which hath every where been paid to the Most High God; for no man would, no man reasonably could pray to that being, who he thought did not hear, or neglect, or not concern himself with what was done upon earth. So if this, as I have said, be rightly stated, and duly observed, it produceth in abundance the fruits of holiness and true piety; and for this I shall refer the reader to the book itself, where he will find this useful doctrine plainly asserted and convincingly proved, without being endangered or tempted to set up God's providence in contradiction to his laws. When this doctrine is denied either in direct terms or by necessary consequence, this I take to be the most irrational and senseless opinion in the whole world, and even more absurd than atheism itself; for the denial of Providence

proceeds upon the supposition of the being of a God, and to believe a God, and at the same time to deny his providence, carries with it a thousand contradictions; for it is impossible to have any conception of God, but at the same time to include Providence, and God's sovereign power in the world.

However, seeing we are got into an age where every thing is disputed, seeing our English nation is pestered with a sort of men who are resolved to call themselves masters of sense and reason, though of far more arrogance than comprehension, it seems reasonable and just to our countrymen, that the antidote should be proportioned to the poison. And here I must again refer the reader to the book; and if he comes prepared to receive either truth or reason, let him read it with judgment and discretion; and then let him be an Epicurean or Anti-providentialist if he can. When there is a general corruption in men's manners, this in scripture language is called living without God in the world, and it certainly is so, so far as mortals can live without God. When he is neglected, his laws violated, and man lives as if he had no other concern with the governor of the world, but to despise and affront him: when uncleanness, incest, sodomy, perjury, violence, oppression, unnaturalness reign, I would say in every corner, but that supposes some degree of shame and modesty; some awe men at least, if none of God; but when vice grows bold and rampant, is above reproof and scorn, when it hath its advocates and pleaders, is turned into principles and arguments, this is the highest aggravation of the highest crimes. 'Tis superfluous to speak of pride, luxury, fraud, extortion, calumny, uncharitableness, which may pass for virtues in comparison of some impieties, and to this purpose I might mention heresy and schism; for these suppose some religion, which in some ages
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of the world is not easy to be found. Now, how far, and in what instances these characters suit with the present English nation, is not for me to determine; and therefore, without coming to particulars, certain I am, that in a loose and vicious age, all the restraints of religion are what overwhelms the world; and would to God they were all sufficient.

This single doctrine before us hath a mighty efficacy to this purpose; and if it were planted in our hearts, and rivited by frequent and serious meditations, this alone would be sufficient to curb the insolence and licentiousness of sin, to humble the proudest sinner, and bring him to utter shame and confusion of face. For let men be minded, let them believe it, let them always think of it, that God sees, and is present with their thoughts and contrivances, as well as with their actual commission of wickedness; that he will judge them for it both here and hereafter; that so many steps of villainy are so many degrees nearer to vengeance; that thereby we are preparing ourselves for the plagues of this and the other world: and if after this we can still obstinately pursue iniquity; if we can defy God to his very face, and practice all manner of outrages and abominations in his presence, our iniquities ripen apace, and the measure of them seems very nigh filling up.

And how much soever we may despise or neglect this doctrine, we are in the ready way to feel it to our cost, and to become visible objects of it, and examples to others. When men pretend to believe the Divine Providence, and at the same time live in a constant and perpetual contradiction to such belief, as indeed all sinners do; but that which I chiefly aim at is, when men shall take ungodly and unwarrantable methods to save themselves, or to accomplish their ends; this is a practice apparently inconsistent with the belief of God's Providence. If any man
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steps out of God's way to preserve himself, or to bring about his designs, whatever he pretends, he does not in truth believe God's Providence, nor dare he trust him. If in a visible prospect of danger, or inconvenience to our persons or interests, we shall basely abandon our consciences and break in upon the laws of righteousness, for to get a little security, or to prevent a threatening storm; if we can take unsanctified courses to be rich, great, honourable, or safe; if we can trifle with religion for temporal ends, and make hypocrisy a guard and sanctuary; in fine, if we can do evil to prevent suffering it, and make bold with God to keep ourselves easy, quiet or flourishing in this world, instead of believing, we distrust God's Providence, and forfeit his protection; we abandon our best security, and take our cause into our own hands; we forsake Providence, and are resolved to shift for ourselves.

Now in such cases as these, and God only knows how many such cases there are among us, the only way to recall us to a steady and uniform dependance upon God, and to make us act regularly in conformity to it, is to gain firm and steadfast belief of it in our hearts; for while 'tis only a notion in our heads, 'tis like a problem or school question, it serves for talk and dispute, but not to live by; but 'tis then only serviceable to the end of religion, when it becomes a principle of life, governs the whole man, directs our practices, and whatsoever we do is one way or other guided and determined by it; and the most proper way, next to the grace of God and frequent prayer to him, for the obtaining this is, to apply ourselves honestly and carefully to the reading such discourses as may rationally convince us of the truth of it; for though I conceive that no man, who will give himself liberty to be serious and to consider, and whose understanding is not clouded with vile
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lusts and affections, can possibly doubt it; yet see it; yet seeing we are too apt to forget and neglect, even what we know; seeing we want a monitor and remembrance in the plainest things in the world, one would think no man need to be told that he shall die, that he carries his breath in his nostrils, and is making haste to the dust; and yet, notwithstanding the sensible decays which we feel in ourselves, notwithstanding the innumerable experiments we daily see before our eyes, how few are there who believe it so; believe it, as to make it a practice, and behave themselves as becomes mortal and perishing beings; and though he knows this, his time is uncertain, yet most certainly it will come, and that within the compass of no long time, though the time of our life might be protracted to its longest period, that it is ten thousand to one that it exceeds not fourscore years. Where one man attains to that age, ten thousand die before it: and this lecture is read unto us by the many casualties and diseases that put a period to the lives of many in our own experience and observation, by the many warning monitions of mortality that every man finds in himself either by the occurrences of diseases and weaknesses, and especially by the declinations that are apparent in us, if we attain any considerable age. This is clearly evinced by the weekly bills of mortality in London, where there are ordinarily taken away three hundred persons. The monuments and graves in every church and church-yard do not only evince the truth of it, whereof no man of understanding doubts, but do incessantly inculcate the remembrance of it; and yet it is strange to see that this great truth is little considered or thought upon by the greater part of mankind: but notwithstanding all these monitions and remembrances of mortality, the living lay it not to heart, and look upon it as a business that little concerns

concerns them, as if they were not concerned in this common condition of mankind, and as if the condition of mortality only concerned them that actually die, or are under the immediate harbinger of it, some desperate or acute diseases, but concerned not them that are at present in health, or not under the stroke of a mortal sickness. The reasons of this inconsiderateness seem principally these :

1. That men are not willing to entertain the unwelcome thoughts of their own latter end, the reflection whereof is so unwelcome and troublesome, that it seems to blast and disparage all those present enjoyments of sense that this life affords, whereby it comes to pass, that as death is unwelcome when it draws near, so the thoughts and apprehensions of it become as unwelcome as the thing itself.

2. A vain foolish conceit that the consideration of our latter end is a kind of presage and invitation of it ; and upon this account I have known many superstitiously and foolishly to forbear making of their wills, because it seemed to them ominous, and a presage of death ; whereas this consideration, tho' it fits and prepares a man for death, it doth no way hasten or presage it : therefore we cannot abhor nor fly from death so cowardly, if we be rightly persuaded as we ought that God hath limited the time and appointed the manner of our death : that which causes us to complain of this last enemy is a continual eye that we have fixed upon the power of the flesh, and a too great confidence upon second causes. We are like the dog that bites at the stone that strikes him, for we commonly curse the means that God employs to call and withdraw us out of the world, a great difficulty that ordinarily attends our human condition ; to think otherwise concerning our condition than what at present we feel and find ourselves, to think that a time must and will come, wherein we shall

shall be sick: we are now in life, and therefore we can hardly cast our thoughts into such a mould, to think we shall die; and hence it is true, as the common proverb says, That there is no man so old but he thinks he shall live a year longer. 'Tis true mankind are too much addicted to put off all thoughts of the evil day, but this is a folly of the worst tendency, as it occasions all those others that commonly attend our lives; therefore, the great means to cure this folly and to make us wise, is to consider our latter end. This wisdom appears in those excellent effects it produceth, which are generally these two:

1. It teacheth us to live well.
2. It teacheth us to die easily.

As to the former of these, the consideration of our latter end doth in no sort make our lives the shorter, but it is a great means to make our lives the better: it is a great monition and warning to us to avoid sin, and a great means to prevent it, when I shall consider that certainly I must die, and I know not how soon: But it easily appears, that God hath numbered our days, and that by his wonderful and eternal wisdom, he hath decreed the very hour and moment of every man's death: for besides what our Saviour Christ saith in general, that God hath reserved the times and the seasons in his own power, Acts i. 7. Job tells us expressly, the days of man are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass, Job xiv. 5. Then why should I commit those things that if they hasten not my latter end, yet they will make it more uneasy and troublesome, by the reflection upon what I have done amiss? I may die to-morrow, why then should I do it to-day? Perchance it may be the last act of my life.

2. A great motive and means to put us upon the best and most profitable improvement of our time is,

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that there are certain civil and natural actions of our lives that God Almighty hath indulged and allowed to us, and indeed commanded us with moderation to use, as the competent supplies of our own natures, with moderation and sobriety, the provisions for our families, relations and dependants, without covetousness or anxiety, the diligent and faithful walking in our callings, and discharge thereof; but there is also other business of greater importance, which is yet attainable, without injuring ourselves, in those common concerns of our lives, namely, our knowledge of God and of his will, of the doctrine of our redemption by Christ, our repentance of sins past, making and keeping our peace with God, acquainting ourselves with him, living to his glory, walking as in his presence, praying to him, learning to depend upon him, rejoicing in him, walking thankful unto him; these, and such like as these, are the great business and end of our lives, for which we enjoy them in this world, and they fit and prepare us for that which is to come; and the consideration that our lives are short and uncertain, and that death will sooner or later come, puts us upon this resolution and practice, to do our great work while it is called to-day, because the night cometh when no man can work.

3. Most certainly the nice consideration of our latter end, and the employing ourselves, upon that account, upon that one thing needful, renders life the most contenting and comfortable life in the world; for as a man that is beforehand in the world hath a much more quiet life with respect to external, than he that is behindhand, so such a man that takes his opportunity to gain a stock of grace and favour with God, that hath made his peace with his Maker, through Christ Jesus, hath done a great part of the chief business of this life, and is ready upon all occasions,

easions, for all conditions whereunto the Divine Providence shall assign him, whether of life or death, of health or sickness, or poverty or riches, he is, as it were, beforehand in the business and concern of his everlasting, and of his present state. Also, if God lends him longer life in this world, he comes on his great business to greater degrees of perfection, with ease, and without difficulty, trouble or perturbation; but if the Almighty God cuts him shorter, and calls him to give an account of his stewardship, he is ready, his accounts are fair, and his business is not now to be gone about. Blessed is that servant, whom his master, when he comes, shall find so doing.

Secondly. As this consideration makes life better, so it makes death easy.

1. By frequent consideration of death and dissolution, he is taught not to fear, if he is, as it were, acquainted with it beforehand, by often preparation for it. The fear of death is more terrible than death itself, and by frequent consideration thereof, a man hath learned not to fear it. Even children, by being accustomed to what was at first terrible to them, learn not to fear.

2. By frequent consideration of our latter end, death comes to be no surprize unto us; the great terror of death is when it surprizeth a man unawares, but anticipation and preparation for it takes away all possibility of surprize upon him that is prepared to receive it.

Bilney the Martyr was used before his martyrdom to put his finger in the candle, that so the flames might be no novelty to him, nor surprize him by reason of his being unacquainted with it. And he that often considers his latter end seems to experience death before it comes, whereby he is neither surprized nor affrighted with it when it comes.

3. The greatest sting and terror of death is, the unrepented sins of a past life, the reflection of which is the strength, the elixir, the venom of death itself. He therefore that wisely considers his latter end, takes care to make his peace with God, in his life-time, and by true faith and repentance to get his pardon sealed, to enter into covenant with his God, and to keep it; to husband his time in the fear of God, observe his will, and keep his laws, to have his conscience clean and clear; and being thus prepared, the malignity of death is cured, the bitterness of it healed, and the fear of it removed. But that which above all makes death easy to such a considering man is this, that by the help of this consideration and due improvement of it, as is before shewn, death to such a man becomes n thing else but a gate and passage to life eternal; and upon this account it can neither hurt, nor may justly affright. It is true, the passage through death is somewhat strait and uneasy to the body, but the soul passeth through without any harm, and without any expence of time, and in the next moment requires her estate of immortality and happiness; and this is the victory over death that all those have, who, by true repentance and faith, are partakers of Christ, and the benefits of his death and resurrection, who hath brought light and immortality to light by the Gospel.

And now, having gone through the benefits of this wise consideration of our latter end, I shall only add some cautions that are necessary to be annexed to this consideration.

1. That death is not to be wished or desired. Though it be an object not to be feared, it is a thing not to be coveted, for certainly life is the greatest temporal blessing in this world: we are all placed here by Almighty God, a talent of life is delivered to us, and we are commanded to improve it; a task is
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set every one of us, and we are required with patience, obedience and faithfulness to perform it, and not to be weary of our work, nor wish our day at an end before its time, that is, till our Lord calls us to himself in the ordinary way of his Providence, for he is the only Lord of our lives, and we are not the lords of our own lives.

2. A second caution is this, that as the business, employment and concerns of our life must not estrange us from the thoughts of death, so again we must be careful that the over-much thoughts of death do not so much possess our minds as to render us a sad melancholy people, nor to render us unfit for the business, offices and sober recreations of our life: for the intent of this wise and due consideration of our latter end is only to make us more watchful, vigilant, industrious, sober, chearful, and thankful to that God, who hath been pleased thus to make us serviceable to him, comfortable to ourselves, profitable to others, and after all this, to take away the bitterness and sting of death, through Jesus Christ our Lord.

The great duty of sincerity recommended both towards God and man, I shall consider as it respects each. As it respects God, so it imports the truth and sincerity of our piety and devotion towards him. As it regards men, so it signifies a simplicity of mind and manners in our carriage and conversation one towards another.

First, I shall consider this grace, or virtue of sincerity as it respects God, and so it imports the truth and sincerity of our piety towards him; that we heartily believe, and fear, and honour him, and that the outward expressions of our piety and obedience to him are the genuine issue of our apprehensions of him, and affections towards him. And because sincerity is the very heart and substance of religion, it concerns us not only to endeavour after this temper
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and disposition, but to enquire into the nature and properties of it, that we may know when we have it, and may have the comfort of it.

I shall mention one property by which men may know the integrity of their hearts towards God.

1. Our piety is sincere when the chief reasons and motives of it are religious; and I call that a religious motive which regards God and another world, in opposition to men, and to our present temporal advantages. Our piety is a sense of God's authority over us, and of our duty and obligations to him; a fear of his displeasure and threatnings, and the hopes of the glorious reward which he hath promised to obedience.

These motives are religious, because they respect God, and are the arguments to obedience, which he himself offers us to persuade us to our duty, and that is a sincere piety which is wrought in us by these considerations; for a sincere piety must be rooted in the heart, and be a living principle within us; for, as the Apostle reasons with us in another case, he is not a Jew who is one outwardly, but he who is one inwardly, and in the heart; and without this all outward acts of piety and devotion are hypocrisy, a picture of religion, and a form of godliness, without the life and power of it.

2. A third evidence of sincere piety is, when we are religious in private and in secret, as well as in publick and in the open view of men.

He is truly devout who is so in his family and in his closet, where he hath no witness but God and his own soul, as well as in the church.

He is a downright honest man, who will make good his word and perform his promise, when no proof can be made of it, and no law compel him to it, as readily as if there had been an hundred witnesses of it.

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He is sincerely just, who will not detain from another his right, though he be ignorant of it, nor wrong any man though he could do it with all the secrecy and safety in the world; who will not impose upon another's ignorance or unskilfulness, though never so much to his own benefit and advantage.

He is truly charitable, who would not only as soon but rather sooner give his alms in secret, than in the sight of men.

And he is truly grateful, who, when there is occasion and opportunity, will acknowledge a kindness, and requite a benefit to the relations of his deceased friend, though he be sure that all memory of the obligation died with him, and that none are conscious of it but God and himself; and indeed, there is scarce any act of piety and virtue, the sincerity of which may not by this evidence be known by us, as on the contrary, a man may for certain conclude himself an hypocrite if he be not the same in the presence of God and his own conscience, that he is in the sight of man.

3. Another evidence of a sincere piety is a constant tenor of goodness in the general course of our lives. I do not speak of the first beginnings of piety in new converts, which are many times very imperfect, and such as afford little or no evidence of a man's sincerity; but in those who have made any considerable progress in goodness, the habits of any known sin, and the wilful and deliberate neglect of our duties, and even the single acts of more heinous crimes, will bring in question our sincerity, and are by no means to be sheltered under the name of infirmity; for these the Grace of God, if we be not wanting to ourselves, will enable us to subdue: and he is not sincerely good who doth not seriously endeavour to be as good as he can, and does not make use of that grace which God is ready to afford to all the purposes,

poses, though not of a perfect, yet of a sincere obedience to the laws of God. And we ought to respect the second table, for God did not only design that we should honour him, but that we should be happy in one another, for which reason he joins with our humble and dutiful deportment-towards himself.

He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God. Micah vi. 8.

This commandment have we from him, that he who loveth God, loveth his brother also. And yet it is too visible that many, who make a great profession of piety towards God, are very defective in moral duties, very unpeaceable and turbulent in their spirits, very peevish and passionate, very conceited and censorious, as if their profession of godliness exempted them from the care and practice of christian virtues: but we must not so fix our eye upon heaven as to forget that we walk upon the earth, and to neglect the ordering of our steps and conversation among men, lest, while we are gazing upon the stars, we fall into the ditch of gross and foul immorality. It is very possible that men may be devout and zealous in religion, very nice and scrupulous about the worship and service of God, and yet, because of their palpable defect in points of justice and honesty, of meekness and humility, of peace and charity, may be gross and odious hypocrites; for men must not think, for some acts either of outward or inward piety, to compound with God, though these hypocrites think and promise to themselves great advantage in so doing; but these are cheats and delusions. For what doth a man profit, saith our Blessed Saviour, if he shall gain the whole world, and lose his own soul? Mat. h. xvi. 2.

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And since I have such a soul, capable of happiness or misery, it naturally follows that it were sottish and unreasonable to lose this soul, for the gain of the whole world; for my soul is myself, and if that be miserable, I must needs be so. Therefore I conclude, that whatever this thing be I call a soul, tho' it were a perishing, dying thing, and would not outlive the body, yet it were my wisdom and interest to prefer its content and satisfaction before all the world, unless I could chuse to be miserable, and delight to be unhappy: so I am sufficiently convinced, that the gaining of the whole world cannot recompense the loss of my soul; for what would I take to be miserable, or rather, what would I take to be eternally so? If I lose myself, what can be gain to me? The world, peradventure, will continue amiable many ages after I am gone; but what is that to me? And if to gain the whole world at so dear a price be still a bargain, how fatal a purchase should I make, who am like to gain so little, being none of the world's greatest favourites? My soul is not so cheap yet, that I can set it at so low a rate as a few hundreds a year: I am as immortal as any monarch in Christendom, and my pretensions to the Almighty's favour may grow equal to that of any of the sons of men; and I should be a profligate and reprobate, a brute indeed, if I should abandon my poor soul to misery, and renounce the interest I have in the God of heaven and earth, for I know not what. Let who will therefore sweat and toil for wealth and greatness, I have but this one business to do, to insure this dear, dear soul of mine in its voyage to eternity. Let who will gain the reputation of a wise man by a clearer foresight and thrifter management of affairs, by an unwearied attendance and insinuating applications, I shall think myself wise enough if I can but be saved, and great enough if I enjoy but the smiles of heaven.

Let who will applaud themselves for the contempt of intrigue and sullen business, whilst they dissolve in soft and delicate pleasures, or waste and spend themselves in coarse and toilsome business, if I may enjoy the pleasure of a manly, rational life, spent in a constant course of religion and virtue, without superstition or frowardness, of a mind unharrassed by desires and fears, of a peaceful assured conscience of the contemplation of glorious truths, and the hopes of a blessed immortality, I shall envy none the happiness of the most luscious pleasures, or kindest fortune the world affords.

And now I will give a hint or two on the necessity of consideration, for without it conversion or reformation of life cannot but be counterfeit, being a change of the whole man, and loving God better than the world, or minding heaven more than earth, an immortal soul more than a frail dying body. There can nothing be imagined under God more likely to prevent our being deceived with a form of godliness than consideration. Daily experience is a sufficient witness how men deceive themselves with a varnish and paint of piety, and flatter themselves that they are ordained to eternal life, and in a way to those regions of bliss when they are not. Because they believe in God, and have no inclination to some gross and notorious sins that other men are guilty of, they are apt to conclude, that they love God better than their riches or pleasures, and are very great proficient in religion. Because such a man is not drunk every day, but is sober now and then, he believes himself a very temperate man. Another, because he doth not cheat so notoriously as his neighbour, concludes he is just, honest, upright, and fair in his dealings. Another, because he works hard in his calling, and doth no one wrong, fancies he doth all that is fit for a Christian to do. Another, because he

he hath sometimes a good thought of God, and can send up a short ejaculation to heaven, is very confident he mediates and contemplates the Almighty. Another, because he hath now and then a melancholy thought of his sins, and confesses them to Almighty God, concludes he doth repent as well as the best; and because he often wishes for salvation, and hath a good opinion of holiness and goodness, he doubts not but he is made partaker of the divine nature.

That these are cheats and delusions is evident to any rational man. The Gospel doth not offer heaven on these terms; and it is not partial, but universal obedience that Christ requires of his followers. He is resolved heaven shall cost them more than these little services come to, and they shall not impose upon God, however they may deceive themselves.

Lastly, consider that it is not worth our while thus to delude ourselves and dissemble, considering the shortness and especially the uncertainty of our lives. To what purpose should we be so cunning, when our abode in this world is so short and uncertain? Why should any man, by dissembling his judgment, or acting contrary to it, incur at once the displeasure of God, and the discontent of his own mind; especially if we consider, that all our dissimulation shall one day be made manifest, and published on the open theatre of the world, before God, Angels and men, to our everlasting shame and confusion. All disguise shall then be laid aside, and every man shall appear in his true colours, for then the secrets of all men and women shall be judged, and God will bring every work into judgment, and every secret thing, whether it be good, or whether it be evil. Nothing is now covered which shall not then be revealed, nor hid, which shall not then be known. And if the Lord should require thy soul this night of thee,

thee, then what hast thou got by thy flattery and ill-gotten goods? And whose shall these things be? Know now that repentance is the only way by which it is possible for a sinner to escape wrath and damnation. There is no avoiding this, no possibility of preventing it any way but by repentance. We are as much assured without it we shall be damned, as we shall be saved with it. Christ has, in the Gospel, put a necessity upon us, Either repent and leave your sins, and be saved, or perish with them.

And sad is that state and condition of those under the Gospel, who live in a state of sin and impenitence, or in the habit of any unrepented sin: they are under as absolute a sentence of condemnation as if the great Judge had pronounced it upon them, and bid them, Go, ye cursed, whilst they continue such, than for the damned themselves.

This should make every impenitent sinner tremble, and seriously bethink himself what a sad state and condition he is in, what a doom hangs over his head, and how near his steps take hold of death, how he walks upon the brink of hell and damnation, and the least fatal accident or sudden death does irrecoverably throw him in without redemption, which should make his heart tremble, his blood chill, and his hair stand an end; and if he considers it as he ought, let him resolve to snatch himself from the jaws of death. Repentance alone can do this, and this he should set about immediately, and be persuaded to it by those powerful motives and arguments which the Gospel and Christianity propose; not like Balaam, that false prophet, and all libertines and hypocrites, who desire, like him, to die the death of the Righteous: for if they wish so to do, they must live the life of the Righteous, or they will be very much mistaken. It is not he that saith, Lord, Lord, but he that doeth the will of my Father which is in Heaven.

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We must follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 13. And if the Righteous scarcely be saved, where shall the ungodly and sinner appear? 1 Pet. iv. 18.

Let us all endeavour, therefore, so to live now, as we shall wish we had done when we come to lie upon our death beds, or as we shall then resolve to live in case God should continue our life to us. Let us pursue those things now, which we shall be able to think of and reflect upon with pleasure when we come to die, and presently forsake all those things, the remembrance of which at that time will be bitter to us. Let us now, whilst we are well and in health, cherish the same thoughts and apprehensions of things that we shall have when we are sick and dying. Let us now despise this world as much, and think as ill of sin, as seriously of God and eternity, as we shall then do, for this is the great commendation of the righteous man, that every one desires to die his death, that at last all men are of his mind and persuasion, and would chuse his condition. Let me die the death of the Righteous, and let my last end be like his.

Repent now, and make no delay. Examine thyself, and in the day of visitation thou shalt find mercy.

Let nothing hinder thee to pay thy vows in due time, and defer not until death to be justified.

Make no tarrying to turn to the Lord, and put it not off from day to day, for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

Let us then be now what we would be glad to be found in that day, when all pretences shall be examined, and the closest hypocrisy of men shall be laid open, and dashed out of countenance: when the

the secrets of all hearts shall be disclosed, and all the hidden works of darkness shall be revealed, all our thoughts, words and actions shall be brought to a strict and severe trial, and be censured by that impartial and infallible judgment of God, which is according to truth, in the day when God shall judge the secrets of men, by Jesus Christ. But now is Christ risen from the dead, and become the first fruits of them that slept. That is, the first fruits from the dead of them that slept; not as if Christ were absolutely the first that was raised from the dead, for we read of one raised by Elijah, and another by Elisha, and of Lazarus raised by Christ; but these so raised as to die again: they were not raised to a life of immortality. But now Christ was the first that rose never to die more, the first that arose by his own power, the first that rose to give others a pledge and assurance of their rising after him, and of their rising like unto him. Christ's resurrection is the cause, the pattern, the pledge, the assurance of the believer's resurrection.

Christ is risen from the dead, and become the first fruits of them that slept.

Behold, I shew you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

To this some might object and say, What shall become of those who shall be found alive at Christ's coming? The Apostle answers, they shall not die or sleep, but yet shall undergo a change as well as those that rise from the dead: these shall have flesh and blood changed into spiritual bodies as well as they, and of mortal be made immortal, of corruptible become incorruptible, and all this in a moment of time. Christ's powerful voice will be like a trumpet, calling
men

men together, and the dead shall be raised, and living saints changed into an incorruptible state, and the sea will give up the dead which is in it, and death and hell will deliver up the dead which are in them, and they will be judged every man according to their works, and death and hell will be cast into the lake of fire.

This is the second death, and whosoever is not found written in the book of life will be cast into the fire.

Remember that the sentence denounced will be according to every man's works at the great day. According to the nature and quality of the wicked man's works shall his judgments and punishments be. According to the sincerity, not according to the imperfections of the righteous man's works, shall his reward be.

God grant that the consideration of this may so far influence us, that no profit may tempt us, no pleasure intice us, no power embolden us, no privacy encourage us to do that thing of which we cannot give a good account in the day of judgment.

Some men excuse themselves and say, they follow their leaders, and did what they bid them. How vain will the plea of many sinners be at the great day! We followed our guides, we did as we saw others do before us. Remember, God has given us a rule to walk by, the infallible and inflexible rule of his word; and neither example of the most nor of the best must influence us to act contrary thereunto; for if we will do as they must do, we must be contented to go where they must go, even into the lake of fire burning with brimstone.

What a hell is this to the bad men, who by their wicked actions never expected to be called to an account for them! What plea can they make for themselves who would never believe, who would never be persuaded?

persuaded? How shall they bear his presence? And yet whither can they fly from him? When he condemns them, to whom can they appeal from the Judge and Saviour of the world? Wretches that they are, who would never believe, never think of this day! And now they must be condemned by the Saviour of the world.

Let these thoughts then make a deep impression upon our minds before that day comes. Let us remember that the son of man will be our Judge, he who laid down his life for us, he who now invites us to repentance, he who now promises pardon and forgiveness to true penitents. Let this teach us to reverence his laws, to imitate his example, to put our whole trust and confidence in his merits and intercession, that, when he cometh again in his glorious majesty to judge both the quick and the dead, we may rise with him unto life immortal, as our church teacheth us to pray.

Now, if we would consider that we shall be judged for all our thoughts, words and actions, for our most secret sins as well as open impieties; and there is no reason to think it should be otherwise, since our most secret sins are visible to God. All things are naked and open unto the eyes of him with whom we have to do. Heb. iv. 13.

And when God knows our most secret sins, why should he not judge us for them? And if God will judge us for all our most secret sins, how little will it avail us to conceal our sins from men! We may, indeed, by these means escape present sin and punishment, but eternal shame, eternal torment will be our portion, when God shall bring to light all the hidden works of darkness.

Are we more afraid of the suffering of our bodies, than we are of hell, where the worm dieth not, and the fire is not quenched? These shew for what we are

are to be judged, namely, our thoughts, words and actions. our most secret as well as open sins; but there is peace promised to every man that worketh good. What this good and this evil is the gospel acquaints us; and if we do what the gospel commands we shall be acquitted and rewarded; if we do what it forbids, we shall be condemned. So that we certainly know that all wicked men, who live in the wilful commission of any known sin, shall be finally condemned. Christ will at that day profess unto them, I never knew you, Depart from me ye that work iniquity.

I need not remind you of what concern it is to know the sentence Christ will pass on us at that day, whether, Come, ye blessed of my Father; or, Go, ye Cursed into everlasting fire; for if we must be happy or miserable for ever, how can we content ourselves to live in doubt and suspense which of these shall be our portion.

What a dreadful thing it is to live in perpetual fear of hell! How can we sleep without dreaming of lakes of fire and brimstone, without the frightful apparitions of damned spirits!

What a transporting foretaste would it give us of the joys of Heaven, to read our names written in the book of life; to see a crown, a bright and glorious crown prepared for us!

There is no one but earnestly desires the endless joys of heaven: Be therefore persuaded to break off your league with sin, and make your peace with Almighty God, that when ye come to die, your Blessed Saviour may see the travel of your soul, and be satisfied, that he may then be pleased to bestow on you, as he was to purchase for you, that you may at last receive the end of your hope, even the salvation of your souls. And blessed, thrice and for ever blessed be Almighty God, that there is yet hopes concerning

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us,

and that we are yet in a capacity of fleeing from the wrath to come : that the miseries of eternity may yet be prevented in time, and that for this very end and purpose our most gracious and merciful God hath so clearly revealed these things to us, rather than desire to bring them upon us ; but that we being warned by his threatnings might not bring them upon ourselves ; and indeed we must forsake sin, every sin the most enticing, if ever we hope to get to heaven. The young man in the gospel lacked but one thing, and yet he fell short of heaven.

And if we will still indulge ourselves either in covetousness or uncleanness, in swearing, drunkenness, or any other known sin, we can never expect to receive the reward of the Righteous, for Christ has told us plainly, Matth. xix. 17. that if we will enter into life, we must keep the commandments, and if we do not keep them we must enter into that place of torment ; and when the sinner has lain in hell as many millions of years as there are sands on the sea shore, or stars in heaven, he will be no nearer an end of his torment than he was the first moment he entered into that place.

Who can read this without trembling, when St. Mark tells us, chap. ix. 49. that the damned shall be salted with fire ; so that for sinners to be salted with fire is to be given up to everlasting destruction.

Learn hence, that all such unsavory sinners as indulge their corrupt lusts and affections shall be salted with fire, that is, given up to everlasting destruction in hell fire. Every christian, who has given up himself a real sacrifice unto God shall be salted, not with fire, but with salt ; not with fire to be consumed and destroyed, but with salt to be preserved and kept savory. The grace of mortification is that to the soul which salt is to the body ; it preserves it from putrefaction, and renders it savory.

Learn

Learn hence, that every Christian in this light ought to be a spiritual sacrifice and oblation unto God.

That there is a putrid and corrupt part in every sacrifice purified and cleansed from.

That the grace of mortification is the true salt which must clarify the soul, and with which every sacrifice must be salted, that will be a savory offering unto God. Every one shall be salted with fire, and every sacrifice shall be salted with salt.

Now such as are salted with fire, such it seems is the dreadful nature of the infernal flames, that they do torment, but not consume; like salt they preserve those wretched persons they seem to devour. A cruel mercy of hellish flames! O preservation, worse than the most dreadful destruction!

And when we believe that men or women shall live such a life, after this short life is over, does it not highly behove us to think of it now, and to make the best provision that is possible, that we may escape this and enjoy the other, the happy life of saints, where in heaven, believe it, life and death, and heaven and hell are with them no trifles?

These have been all set before us, not this frail and mortal life, which is hardly worth the having, but the joys of heaven. Eye hath not seen, nor ear hath not heard, neither hath it entered into the heart of man to conceive the joys of that most happy place. Therefore God invites sinners to repentance: he offers them eternal happiness in heaven; but they despise his mercy, and hearken to the devil, who endeavours to tempt them to wickedness: they repent of their sins when it is too late, and their repentance can do them no kindness, that is, when they suffer the punishments due to their folly.

Observe what encouragement Christ gives to all his faithful disciples and followers: he bids them look

up and lift up their heads when calamities come upon others, look up with confidence and joy when the hearts of others are failing them for fear, and this will be at the general day of judgment. Lord, how will the glory and terror of that day dazzle the eyes and terrify the hearts of all the enemies of Christ, but delight the eyes and rejoice the hearts of all that love and fear him, that serve and obey him ! Then may the friends of Christ look up, and lift up their heads, for their full redemption draweth nigh, when they hear Christ say unto them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Thus says Christ, I have redeemed you from the curse of the law ; I pronounce you blessed, I account you righteous, and you shall go into life eternal ; but the wicked shall go away into everlasting fire prepared for the devil and his angels. Not that Christ speaks of this eternal misery by fire as designed originally for man, but for the devil and his angels : but man, by giving up himself to the power and thralldom of sin and satan, and working himself down to the infernal regions, becomes like unto him in torments, whom he so much resembled in manners and qualities.

God grant that the horrors of eternal darkness, and the dismal thoughts of a miserable eternity, may effectually discourage every one of us from a wicked and impenitent course of life ! For who can dwell with devouring fire, who can dwell with everlasting burnings ?

Then trust thou in the Lord, and he will give thee thy heart's desire.

What has been hinted in this discourse I hope may suggest a great deal to the thoughts of all intelligent and considering persons.

May

May God of his infinite mercy give us all grace to make a right use of what has been offered upon this important subject ! May we who believe add to our faith the practice of all christian virtues, without which our faith will be vain ! And may those who do not believe or practise, see and forsake the errors of their ways, their obstinacy and libertinism, before it be too late, before the arrest of death overtakes them, and their feet stumble upon the dark mountains, lest to their eternal confusion they find that Jesus to be a tremendous inflicter of vengeance in the next world, whom they have rejected as their Saviour and Redeemer in this.

And when the sentence is executed on the wicked, These shall go into everlasting punishment, observe, that wicked men's states and conditions in another world will be different, as their ways and doings have been in this ; that everlasting life shall be the portion of the godly, and everlasting punishment the portion of the wicked.

Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord. Which that we all of us may do, God of his infinite goodness grant, for his mercies sake in Jesus Christ ; to whom with the Father and the Holy Ghost be all honour and glory, dominion and power, thanksgiving and praise, both now and for ever. *Amen.*

SELECT COLLECTS.

The second Sunday in Advent.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Sunday called Quinquagesima, or the next Sunday before Lent.

OLORD, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The

The first day of Lent, commonly called Ash-Wednesday.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

The second Sunday after Trinity.

OLORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord. *Amen.*

The sixth Sunday after Trinity.

OGOD, who hast prepared for them that love thee, such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The seventh Sunday after Trinity.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion,

ligion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The eleventh Sunday after Trinity

O GOD, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The seventeenth Sunday after Trinity.

L ORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The twenty-first Sunday after Trinity.

G RANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve with a quiet mind, through Jesus Christ our Lord. *Amen.*

Divine Addresses.

I.

With my Soul have I desired thee in the Night.

Isa. xxvi. 9.

HOW do my wand'ring thoughts mistake their way,
And in a maze of darksome error stray?
Loft in whose dismal lab'rinth, I conclude
Th' Ægyptian Plague is in my soul renew'd.
All cloudy, fearful, horrid; not one spark
Of day; a night for night itself too dark,
No Scythian or Cimmerian sky so black, (fate;
Tho' heav'n's bright lamps those gloomy shades for-
E'en hell, where night in fable triumph dwells,
Yields to the terror of my darker cells:
For tho' no fav'ring star imparts its light,
To banish thence the thick substantial night:
Yet there so much their punishment they feel,
As will not let them be insensible:
There the sad shades bewail their want of light;
And e'en the dim Bimmerians see 'tis night,

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But

And, when the Scythians six dark moons have spent,
Th' expected day returns from banishment.

But I am to eternal night confin'd,
And what shou'd guide me, is itself struck blind.
There's not one glimmer'ng beam that dares invade
The settled horror of the gloomy shade.
Nor can I hope but that I still must stray,
Since I perceive not how I lose my way ;
But love th' unhappy darkness where I err,
And night's foul shades, to day's bright lamp prefer.
For pride's false light misguides my wand'ring mind,
And vain ambition strikes my judgment blind :
Love's soft enchantments my weak heart entice ;
His foolish fires delude my dazzled eyes.
When these black images my thoughts possess,
The darkness and the horror still increase.
My eyes have their successive night and day,
And heav'n allows them an alternate sway :
Oh ! that my soul as happy were as they !
That Reason jointly might with Will preside,
Whose office 'tis the straggling mind to guide !

They more are griev'd who cannot use their sight,
Than they, who never yet enjoy'd the light ;
And he that in night's shades has lost his way,
Salutes with greater joy th' approaching day :
But that's a night too tedious to be born,
Which never will admit the grateful morn.

When the bright sun returns to cheer our eyes,
We haste, like Persians, to adore his rise ;
Thither our early homage we address,
And strive who first shall his kind influence bless.
Thus oft, on high, I heav'n's bright orb survey'd
From Pole to Pole, and thus as oft have pray'd ;
Shine, shine, my sun, bright object of my song,
Thou that hast left my watchful eyes too long :

Rise,

Rise, rise, or half thy beauteous face display !
 If that's too much, indulge me one short ray.
 Yet, if that blifs is too sublime for me,
 O let it be enough to 've wish'd for Thee !

II.

*Lord, thou knowest all my desire, and my groaning is
 not hid from thee, Psal. xxxviii. 9.*

BY no discov'ry did I e'er impart :
 The secret pantings of my love-sick heart ;
 Whose close recesses to no other eye
 But that great pow'r's that fram'd them, open lie :
 He only views my thoughts in their undress,
 And his bright beams search thro' their nakedness :
 To Him each secret sigh, each silent groan,
 To him the bottom of my soul is known.
 Who can his sense t' another's ears convey,
 Unless himself his own designs betray ?
 Yet, cou'd Discov'ry gratify my wish,
 Concealment should not long defer the blifs :
 But no relation can my wants relieve,
 Or limits to my boundless wishes give.

Rachel awhile did her lost sons deplore,
 But finding tears in vain, she wept no more.
 Thus fire emits, and then devours its seeds,
 And on its off-spring the wild parent feeds :
 Thus, when the clouds have empty'd all their rain,
 They drink up the exhausted stock again.
 And thus I best receive the tears I shed,
 And turn the streams back to their fountain-head.

Then, what my thoughts are, while I deeply groan,
 Only to me, and him I love, are known ;
 What I design in every silent vow,
 Only myself, and my Beloved know ;
 And my thick sighs a mystick language prove,
 Unknown to all but me and Him I love.

How oft have I, with pious fraud and art,
 In a dissembled look bely'd my heart ?
 Pleasure and mirth without deludes the sight,
 While all within is torment in the height.

No faith in tears, for tears have learnt deceit,
 No faith in smiles, unless yourself you'd cheat.
 I weep, the hasty world believes I'm sad ;
 I laugh, and they as fast conclude me glad.
 How little shews my face my mind's intent ?
 I smile when griev'd, when pleas'd I most lament.
 Not the Camelion changes more than those,
 Whose every wish new masquerades expose ;
 None know my secret groans, and vows, and sighs,
 None but We two, and only We suffice.



F I N I S.

A
L I S T
O F
S U B S C R I B E R S
To this W O R K.

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Mr. Ackuary, Smith, at Marford.

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 Mr. Brett, do.
 Mr. Brown, Peruke-maker, do.
 Mr. Barrow, Porter to Lord Grosvenor at Eaton..
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 Mr. Bellward, Sheriff's Officer of do.
 Mr. John Bayley, Chester.
 Mr. Bowcock, Painter, do.
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 Mr. George Bowden, do.
 Mr. Broster, Farmer, of Chalton.
 Mr. Boyle, Cordwainer, Chester.
 Mr. Buckley, Peruke-maker, do..
 Mr. Briscoe, of do..
 Mr. Butler, Cutler, do.
 Mr. Banks, Ribbon Weaver, do.
 Mr. Brookes, Bricklayer, do.
 Mr. Bennitt.
 Mr. Boney, Covent-Garden, London, 3.
 Mrs. Belling, of Ledham.
 Mr. Boyle, Victualler, Liverpool, 2.
 Mr. Breadon, Victualler, do. 2.
 Mr. Robert Baxter, Attorney at Law, Chester, 2..
 Mrs. Buckton, Innholder, Chester, 2.
 Mr. Bennet, of Boughton, Grocer.

C.

Thomas Cholmondeley, Esq. of Vale Royal, 2.
 Thomas Cotgreave, Esq. Alderman of Chester, 2.
 Mr. Joseph Crew, Alderman of ditto, 2.
 Mr. Crosby, of do. 2.

Mr.

Mr. Craven, Sheriff's Peer, Chester, 2.
 Mr. Cooke, Officer in the Excise, ditto.
 Mr. Cooke, Schoolmaster, ditto.
 Mr. Cowper.
 Mr. Clubbe, Grocer, ditto.
 Mr. Clayton, Wine-merchant, ditto.
 Mr. Coleclough, ditto.
 Mr. Lorans Calleys, ditto, 2.
 Mr. Clutton, Grocer, ditto.
 Mr. Calleys, Sheriff, ditto, 2.
 Mr. Calkin, Glazier, ditto.
 Mr. Cole, Joiner, ditto.
 Mr. Clemenson, Master of the Blue School, ditto.
 Mr. Cotgreave, ditto.
 Mr. Carby, Chancery Lane, London, 3.
 Mr. Car, Temple-Bar, ditto, 4.
 Rev. Mr. Crane, Second Master of Chester School, 2.
 Mr. Coulton, Farmer.

D.

Rt. Worshipful Jos. Dyfen, Esq. Mayor of Chester, 2.
 Mr. Peter Dewsbury, Alderman of ditto, 2.
 Mrs. Done, Chester.
 Mr. Alex. Denton, Doctor of Physick, ditto, 2.
 Mr. Dicas, Merchant, Liverpool.
 Mr. Dix, Attorney, Chester.
 Mr. Davison, Wine-merchant, ditto, 2.
 Mr. Dannel, Proctor, ditto.
 Mr. Downs, Manchester, 4.
 Mr. Dodd, Ormskirk, 2.
 Mr. Dean, Stockport, 3.
 Mr. Dicas, Cutler, Chester.
 Mr. Dicas, Tallow-chandler, ditto.
 Mr. Davies, Skinner, ditto.
 Mr. Davies, Glover, ditto.
 Mr. Davies, Cordwainer, ditto.

Mr.

Mr. Downs, Sadler, Chester.
Mr. Dicas, Peruke-maker, ditto.
Mr. Dean, Tin-plate Worker, ditto.
Miss Davies, Hanover-square, London, 2.
John Dudley, Esq. Whitehall, ditto, 6.
Mr. Derbishire, Attorney, Chester, 2.
Mr. Drake, Sheriff's Peer, ditto, 2.
Mrs. Mary Dicas, ditto.

E.

Mr. William Edwards, Alderman of Chester, 2.
Mr. Pattison Ellames, Sheriff's Peer, ditto, 2.
Mrs. Everard, ditto.
Mr. Edwards, ditto.
Mr. Evans, Innholder, ditto.
Mr. Edwards, Hatter, ditto.
Mr. Eaton, Mason, ditto.
Mr. Eason, Tin-plate Worker, ditto.
Mr. Ellis, Taylor, Iron Bridge.

F.

Hezekiah Fleming, Esq. Lieutenant Colonel, 3.
William Farrel, Esq. Chester, 2.
Mr. George French, Alderman, ditto, 2.
Mr. Thomas Farrel, ditto.
Mr. French, Stationer, ditto.
Mr. Francis, Rope-maker, ditto.
Mr. Forrester, Hatter, ditto.
Mr. Finney, Gardener, ditto.
Mr. Finney, Cordwainer, ditto.
Mrs. Faulkner, ditto, 2.
Mr. John Finchett, sen. ditto.
Mr. Robert Fletcher, ditto.
Mr. William Fleming, ditto.
Mr. Faucey, Gardener to Lord Grosvenor, 2.
Mr. Flint, Frodsham, 2.

G.

G.

Lady Dowager Grosvenor, 2.
 Right Hon. Lord Grosvenor, 6.
 Hon. Master Grosvenor, 3.
 Miss Grosvenor, 2.
 Miss Betty Grosvenor, 2.
 Hon. Tho. Grosvenor, Esq. Member for Chester, 6.
 Mrs. Grosvenor, 2.
 Mr. Richard Grosvenor, 2.
 Mr. Thomas Grosvenor, 2.
 Ralph Griffith, Esq. of Caernyn in Carnarvonsh. 6.
 John Glegg, Esq. of Erby, 2.
 Mr. Thomas Griffiths, Alderman, Chester, 2.
 Mr. William Griffith, merchant, ditto, 2.
 Mr. Gerrard, ditto.
 Mr. Gresty, Attorney, ditto.
 Mr. Garner, Attorney, ditto.
 Mr. Griffiths, Victualler, ditto.
 Mr. Golding, ditto.
 Mr. Gary, Gardener, ditto.
 Mr. Griffith, Plummer, ditto.
 Mr. John Dymock Griffith, Sheriff's Peer, ditto, 2.
 Mr. George Glenny, Merchant, Newry, Ireland, 2.
 Mr. William Glenny, ditto, 2.
 Mr. John Glenny, ditto, 2.
 Mr. Gorse, of Croughton.
 Mr. Grice.
 Mr. Gallant, Valet to Lord Grosvenor, 2.
 Mr. Gorton, of Eaton Boat-house.
 Mr. Gorton, Sadler, Chester.
 Mr. Goosty, Exchange coffee-house, ditto.
 Mr. Gilbert, ditto.
 Miss Griffith, ditto.
 Mr. Edward Griffith, Attorney, ditto.
 Mr. Goff, Carpenter, ditto.

H.

Rev. Mr. Harrison, Vicar of Ince, 2.
Mr. John Hallwood, Alderman of Chester, 2.
Mr. Samuel Handley, ditto, 2.
Henry Hesketh, Esq. Alderman, ditto, 2.
Mr. Hitchcock, ditto.
Mr. John Hart, Sheriff's Peer, ditto, 2.
Mr. William Hall, Attorney, ditto, 2.
Mr. Holland, Druggist, ditto.
Mrs. Jane Usher, ditto.
Mrs. Hamilton, Lincoln's Inn, London, 3.
Mrs. Hughes, Chester, 2.
Mrs. Mary Hughes, ditto.
Mr. Harrop, in Ludlow, 2.
Mr. Hollingshead, in Macclesfield, 3.
Mr. Samuel Hostage, Chester, 2.
Mr. Humphreys, Comb-maker, ditto.
Mr. Hichcock, Peruke-maker, ditto.
Mr. Harrison, Rope-maker, ditto.
Mr. Haywood, Gunsmith, in Boughton.
Mr. James Hunter, Chester.
Mr. William Henderson, ditto.
Mr. William Hoggard, Printer, ditto

J.

Mr. Johnson, Butler to Lord Grosvenor, 2
Mr. Jordan, Slater, Chester
Mr. Jones, Cordwainer, ditto
Mr. Edward Jones, Butcher, ditto
Mr. Joseph Jordan, Slater, ditto
Mr. John Jones, Cordwainer, ditto
Mr. Jones, Taylor, ditto
Mr. Evan Jones, ditto
Mr. Johnson, Cabinet-maker, ditto
Mr. Samuel Johnson, ditto

Mr.

Mr. Jackson, Coal-merchant, Chester
 Mr. William Jones, Cordwainer, ditto
 Mr. Jones, Cutler, ditto
 Mr. Jones, Farmer, 2
 Miss Ann James, of Northop, 2
 Mrs. Ann Irwin, Golden-square, London, 4.

K.

Mr. John Kelfal, Alderman, Chester
 Mr. Kent, Peruke-maker, ditto
 Mr. Kelly, ditto, ditto
 Mr. Kelly, Taylor, ditto
 Mr. Kennerly, Cordwainer, ditto.

L.

Mr. John Lawton, Alderman, Chester, 2
 Mr. Richard Ledham, Sheriff, ditto, 2
 Mr. Lucas, Weaver, ditto
 Mr. Leet, Innholder, ditto
 Mr. Samuel Lewis, ditto
 Mr. Lewis, Appraiser, ditto
 Mr. Lumber, ditto
 Mr. Lawrenson, Comb-maker, ditto
 Mr. Lawler, Peruke-maker, ditto
 Mr. Lindsey, Coal-merchant, ditto
 Mr. Thomas Lea, Sheriff's Peer, ditto
 Mr. Lloyd, in Denbigh, 2
 Mr. Leadbeater, in Congleton, 2
 Matthew Lucas, Esq. College-green, Dublin, 4
 Mrs. Lucas, ditto, 2

M.

Peter Morgan, Esq. of Golden Grove, 2.
 Rev. Mr. Mytton, A. M. 2

K. 2

Mn.

Mr. Maddock, Cork-cutter, Chester
Mr. Maddock, Victualler, ditto
Mr. Richard Moulson, Tobacconist, ditto, 2
Mr. Charles Moulson, ditto
Mr. Thomas Moulson, Tobacconist, ditto, 2
Mr. Maffie, Baker, ditto
Mr. Maffie, Stationer, ditto, 6
Mr. Miller, Innholder, ditto
Mr. Giles Minshull, ditto
Mr. John Monk, 2
Mr. John Minshull, Tallow-chandler, ditto
Mr. Morris, in Boughton.

N.

Mr. Edward Nichols, Alderman, Chester, 2
Mr. Newell, Innholder, ditto
Mr. John Nicholson, ditto.

O.

Mr. Richard Ollerhead, Alderman, Chester, 2
Mr. Edward Orme, ditto, 2
Mr. Tho. Oliver, ditto, 2
Mr. Ormes, Taylor, ditto
Mr. Ordes, ditto
Doctor Owen, Namptwich, 2

P.

John Page, Esq. Alderman, Chester, 2
Mr. Hen. Pemberton, Lieut. of the Royal Navy, 2
Mr. Percival, Sword-bearer, Chester, 2
Mr. Robert Pace, ditto, 2
Mr. Poynton, Hosier, ditto
Mr. Pickmore, Staymaker, ditto
Mr. Peacock, Cabinet-maker, ditto

Mr.

Mr. Presbury, Cabinet-maker, Chester
 Mr. Parry, Victualler, Trafford
 Miss Jane Payne, Grosvenor-square, London, 3
 Mr. Pickering, of Sutton
 Mr. John Pickering, ditto
 Mr. Rich. Pickering, Eastam
 Mr. Baron Platt, Chester, 2
 Mr. Pugh, Joiner, ditto
 Mr. Pratchit, Hosier, ditto
 Mr. Plumbly, Peruke-maker, ditto
 Mr. Pemberton, Hatter, ditto
 Mr. Palin, Taylor, ditto
 Mr. Postlethwaite, Crier, ditto
 Mrs. Peers, ditto
 Mr. Charles Price, Taylor, ditto
 Mr. Prince, Cordwainer, ditto.

R.

Baggot Read, Esq., Chester, 3
 Humphrey Read, Comptroller, Parkgate, 2
 Mr. Rich. Richardson, Alderman, Chester, 2
 Mr. Tho. Richards, sen. ditto
 Mr. Tho. Richards, Sheriff's Peer, ditto, 2
 Mr. Ratcliff, Flax-dresser, ditto
 Mr. Roberts, Dairy-man, ditto
 Mr. Joseph Ratcliff, Flax-dresser, ditto
 Mr. Rogers, Joiner, ditto
 Mr. Roberts, Taylor, ditto
 Mr. John Roughley, Grocer, ditto
 Mr. Robert Rogers, Victualler, ditto
 Mr. Rogers, Gardener, ditto
 Mr. Rogers, of Pooton
 Mr. Reece, Butcher, Eaton.

Thomas Sloughter, Esq. Chester, 2
 Miss Sloughter, ditto
 Miss Betty Sloughter, ditto
 Mr. Stevenson, Lieutenant and Adjutant of the Royal
 Cheshire Militia, 2
 Mr. Simpson, in Mold, 2
 Mr. Gabriel Smith, Sheriff's Peer, Chester, 2
 Mr. Stevenson, House-Steward to Ld Grosvenor, 2
 Mr. Salkin, Butler to Tho. Grosvenor, Esq. 2
 Mr. Thomas Stones, Chester
 Mr. Thomas Spencer, Captain, 2
 Lady Jane Clarette Selwyn, Golden-square, Lond. 3
 Mr. Seabrook, Chester
 Mr. Store, Proctor, ditto
 Mr. Richard Stubbs, Mayor's Officer, ditto
 Mr. Henry Sabine, Printer, ditto
 Mr. Sidebotham, Innholder, ditto
 Mr. Shaw, Currier, ditto
 Mr. Somner, Grocer, ditto
 Miss Snow, ditto, 2
 Miss Bell Snow, ditto, 2
 Mr. Spence, Cordwainer, ditto
 Mr. Stanton, Serjeant of the Royal Militia, ditto
 Mr. John Sorton, Skinner, ditto
 Mr. John Smith, Stay-maker, ditto.

T.

Robert Townshend, Esq. Recorder, Chester, 2
 Rev. Mr. Taylor, A. M. Chaplain to his most Ex-
 cellent Majesty, 2
 Mr. Charles Townshend, Attorney, Chester, 2
 Mr. Fisher Tench, ditto, 2
 Mr. Thompson, Watchmaker, ditto, 2
 Mr. Peter Thomas, Park-Keeper to Ld Grosvenor, 2
 Mr.

Mr. Tushingham, Cherry Orchard, Boughton
Mr. Totty, White-smith, Chester
Mr. John Thomas, Eccleston, 2
Mr. James Townley, Chester
Thomas Mathar, Esq. ditto
Mr. Thornton, Bricklayer, ditto.

V.

Mr. Henry Vigars, Alderman, Chester, 4

W.

Bennet Williams, Esq. Chester, 2
Mr. Willis, Namptwich, 2
Mr. Williams, Great Wenlock, Salop, 3
Mr. Woollam, Merchant, Chester
Mr. Wall
Mr. Walton, ditto
Mr. Wood, Mason, ditto
Mr. Whitehead, Slater, ditto
Mr. Wilson, Druggist, ditto
Mr. Whittle, Rope-maker, ditto
Mr. Waterwoods, Sheriff's Officer, ditto
Mr. Williams, Taylor, ditto
Mr. Walmsley, Peruke-maker, ditto
Mr. Whittle, Silk-Dyer, ditto
Mr. Welch, Cabinet-maker, ditto
Mr. Richard Walley, Baker, ditto
Mr. Wright, Woolcomber, ditto
Mr. Edward Williams, Taylor, ditto
Mr. Robert Whitley, ditto
Mr. Edward Whitley, 2
Mr. Francis Wood, Tin-plate Worker, ditto
Mr. William Whiteworth, Drum-major to the Royal
Cheshire Militia, 2
Mr. Williams, Serjeant of the Royal Cheshire Militia
Mr.

(80)

Mr. Wright, Peruke-maker, Chester
Mr. Wilbraham, Peruke-maker, ditto
Mr. Wordsworth, Wine-merchant, ditto
Mr. Wilson, ditto
Mrs. Wilkinson, Mantua-maker, ditto
Mr. Williams, Baker, ditto
Mr. Williams, Farmer
Mr. John Williams, Victualler, Northop
Mr. Williams, Currier, in Mold, 2

Y.

Mr. Thomas Young, Glover, in Boughton

Z.

Mr. Thomas Zackrey, Smith, at Marford.



